

---

---

CONNECTICUT  
EVANGELICAL MAGAZINE;  
AND  
RELIGIOUS INTELLIGENCER.

---

---

VOL. VIII.] FEBRUARY, 1815.

[NO. 2.]

*A Narrative of Missions, &c.*

(Concluded from p. 39.)

41. **I**N the Holland Purchase, New-York, Mr. Chester Colton performed a mission of 16 weeks, last year. From the close of his journal the following extracts are taken: "During my mission I preached 84 sermons; attended 6 conferences; visited 31 schools and 228 families; and rode 863 miles. I was kindly treated through the whole course of my labors; and apparently with joy did the churches receive me as a Missionary. I found no special attention to religion, except in three settlements; and in them there was nothing great as to the number hopefully converted, nor those under deep religious impressions. The calamities which the inhabitants of that part of our country have suffered, and the dangers which have threatened them, seem to have engrossed the chief of their attention. There are 13 Congregational churches in the Holland Purchase, 10 of them are small, but appear to be sound in the faith; and are greatly desirous of enjoying the stated preaching and ordinances of the gospel. There is but one Congregational minister, who has the pastoral care of a church, through this extensive tract of country. Pious people remember, with a grateful spirit, their former privileges in old settlements; and, contrasting their past with their present condition, they are led to supplicate the great Head of the church, that he would favor those branches of Zion which experience a famine of the word, and not give his heritage to reproach. There is a wide field open for missionary labors; and though the present, on some accounts, be not so favorable a time for such exertions, yet it is believed that much good might be done to the church of Christ, to the souls of men, and for the manifestation of the glory of God."

VOL. VIII. No. 2.

F

42. From Mr. Moses Elliott, who was appointed to labor 16 weeks, in the upper part of Vermont, a journal of 7 weeks' services has been received. He had visited 7 schools and many families; attended 2 conferences; and preached 28 sermons. He found the people generally inattentive to the great things of religion. War and the things of this world very much occupied their minds. He was however kindly treated, and the people expressed their gratitude to Connecticut for sending them Missionaries.

43. Mr. Asahel Gaylord itinerated, in the missionary service, the beginning of last year, 20 weeks, in the north-western part of Vermont, and the northern part of New-York. He writes, "In performing the mission, I rode 856 miles; preached 97 times, in 28 towns. Besides preaching, I have often read parts or whole sermons, on particular subjects, to a few individuals. This has generally prepared the way for many questions to be asked, and remarks to be made in reply. Visiting families has claimed considerable of my attention. This, apparently is a very important part of missionary labor. Too much cannot be done in this way. Frequently I have visited, conversed, and prayed with the sick, and endeavored to give them instructions, counsels, and warnings, as the circumstances of the persons would admit. The mourner, the widow, and the fatherless have shared a portion of my attention and labor. I have attended a few church conferences, and one general conference, assembled from several towns. In all places, I was apparently received with great gladness, and was certainly treated with great kindness and attention. In most places, the hearts of many are greatly rejoiced at the arrival of a Missionary."

The Trustees have now given all the information which they have received, in the course of the year, from the Missionaries in their service. By comparing this Narrative with those of former years, it will be found that it contains an account of a greater number of Missionaries, and of more labor performed by them, than any preceding one. Of course the expenditures have been greater than usual, as will be seen by the annexed Statement. But the Trustees are happy to observe that, owing to the increased liberality of the people of the state, in their annual contributions, and to several generous donations lately received, the funds of the Society have not diminished, but rather augmented.

The period for which permission had been granted to receive contributions having expired, the Trustees applied to the Legislature of the state, last May, for a renewal of the grant, which they obtained for three years. It is hoped that, notwithstanding the many burdens and embarrassments, incident to a state of war, under which the people labor, they will still remember the inhabitants of the new settlements, and continue to contribute generously for the relief of their spiritual wants.

The Trustees deem it unnecessary to use any arguments, in addition to the statements contained in this Narrative, to induce

the ministers and people of the state to exert themselves, by their prayers and alms, to promote the important cause of missions. The representations given, by all the Missionaries, of the state of those parts of the country, in which they itinerated, of the spiritual wants of the inhabitants, of the pressing call for assistance, as well as of the good effects already produced by missionary exertions, are motives which cannot fail to operate powerfully. May they have that influence which they deserve; and induce all, who shall read this Narrative, to contribute, as God shall give them ability, of their earthly substance, to this important object; and to their pecuniary aid, may they add their fervent supplications to Him with whom is the residue of the Spirit, that he would prosper all efforts which are made, in various parts of the world, to diffuse the knowledge of the truth, and to advance the kingdom of the great Redeemer.

JONA. BRACE, Chairman *pro. tem.*

Passed by the Board of }  
Trustees, January, 4, 1815. }

Attest, ABEL FLINT, Secretary.

## A STATEMENT

OF THE FUNDS OF THE MISSIONARY SOCIETY OF  
CONNECTICUT, JANUARY 1, 1815.

### No. 1.

*Contributions in sundry Ecclesiastical Societies in the State, in the month of May, 1814, pursuant to a Resolve of the General Assembly, passed May, 1811.*

HARTFORD COUNTY.			
Hartford, First Society, \$	173	Glastenbury, First,	32 05
South,	31 26	Eastbury,	3
West,	44	Granby, Salmon Brook,	9 05
Berlin, Kensington,	13	Hartland, West,	20
New Britain,	45 62	Simsbury,	47 50
Worthington,	40	Southington,	27 31
Bristol,	30 94	Suffield, First,	16 60
Burlington,	5 74	West,	7 50
Canton,	30 36	Wethersfield, First,	65 70
East Hartford, First,	40	Newington,	19 96
Orford,	19 30	Rocky Hill,	39 47
East Windsor, First,	56 30	Windsor, First,	32 32
North,	42 32	Wintonbury,	20 76
Enfield,	21		
Farmington, First,	122 16	Total, Hartford County,	1074 94
Northington,	18 46		

## NEW-HAVEN COUNTY.

New-Haven, First,	58	91
United Soc'y,	68	25
Branford, First,	14	
Northford,	9	
North Branford,	4	50
Cheshire, First,	22	68
Derby, First,	11	78
Great Hill,	3	
East Haven,	17	
Guilford, First,	28	
East,	14	66
North,	6	53½
North Bristol,	1	
Hamden, Mount Carmel,	12	35
East Plains,	5	20
Meriden,	21	26
Milford, First,	34	40
Second,	23	61
North,	16	38
Middlebury,	15	
North Haven,	18	50
Southbury, First,	23	32
South Britain,	17	
Wallingford,	7	
Waterbury, First,	14	42
Salem,	10	79
Wolcott,	7	50
Woodbridge, Amity,	22	
Bethany,	3	35

Total, New-Haven } 511 39½  
County,

## NEW-LONDON COUNTY.

New-London,	131	51
Norwich, First,	26	88
Chelsea,	54	46
Bozrah,	7	50
Colchester, First,	23	07
West Chester,	13	84
New Salem,	16	25
Franklin,	20	55
Groton, First,	5	32
Second,	6	21
Lisbon, Newent,	18	25
Lyme, First,	14	07
North Quarter,	6	37½
Montville, First	13	

Preston, First,	3	56
North,	50	04
Stonington,	18	56
Total, New-London } County,	434	44½

## FAIRFIELD COUNTY.

Fairfield, First,	44	
Green's Farms,	24	
Greenfield,	11	20
Brookfield,	17	
Danbury, First,	32	06
Greenwich, First,	5	70
West,	54	30
Huntington, Ripton,	16	12
New Stratford,	13	
New Canaan,	32	14½
Newtown,	11	
Norwalk,	45	
Redding,	14	
Ridgefield, Ridgbury,	5	32
Sherman,	7	75
Stamford, North Stamford,	7	70
Middlesex,	16	52
Stanwich,	13	50
Stratford, First,	14	49
Bridgeport,	19	
Weston, Northfield,	4	
North Fairfield,	9	58
Wilton,	26	

Total, Fairfield County, 443 38½

## WINDHAM COUNTY.

Windham, First,	8	
Scotland,	5	59
Ashford, First,	19	25
Westford,	4	50
Brooklyn,	22	16
Canterbury, First,	26	45
Columbia,	12	32
Killingly, Second,	9	62
Third,	12	87
Lebanon, First,	38	41
Exeter,	6	53
Mansfield, First,	22	33
North,	15	19
Champlin,	1	76
Plainfield,	18	60



Pomfret, First,	24 17
Abington,	11
Thompson,	12 50
Sterling,	3 40
Woodstock, First,	26 60
Muddy-brook,	30 87
West,	10 40

Total, Windham County, 342 52

## LITCHFIELD COUNTY.

Litchfield, First,	44
South Farms,	22
Barkhamsted, First,	7
Winsted,	35
Canaan, First,	10
North,	9 40
Colebrook,	25 84
Cornwall, First,	17
Goshen,	47 64½
Harwinton,	18 25
Kent,	34 20
New Hartford,	43 15
New Milford, First,	33 81
Bridgewater,	7 70
Norfolk,	45 88
Plymouth,	14 01
Roxbury,	10
Salisbury,	18 83
Sharon, First,	32
Ellsworth,	17 72
Torrington, First,	27
Torrington,	34
Warren,	30 50
Washington, First,	45
New Preston,	21 50
Watertown,	16 67
Winchester,	29 04
Woodbury,	22 50

Total, Litchfield County, 719 64½

## MIDDLESEX COUNTY.

Middletown, First,	75
Up'r Houses,	22 57
Middlefield,	4 89
Haddam,	7 20
Chatham, First,	7 96
Middle Haddam,	8 46
Durham,	18 07
East Haddam, First,	23 52
Millington,	15 32
Hadlime,	9
Killingworth, First,	6 36
North,	12 11
Saybrook, First,	18
Pettipaug,	11 62
Saybrook, West Brook,	6 50
Chester,	10 20

Total, Middlesex County, 256 78

## TOLLAND COUNTY.

Tolland,	11 50
Bolton,	16 81
Coventry, First,	13 70
North,	19 75
Andover,	10
Ellington,	27 25
Hebron, First,	8
Gilead,	9
Somers,	24 05
Stafford, First,	4 66
Second,	3 07
Vernon,	32 91½
Willington,	10 04

Total, Tolland County, 190 74½

## SUMMARY.

HARTFORD COUNTY,	-	-	1074	94
NEW-HAVEN, do.	-	-	511	39 $\frac{1}{2}$
NEW-LONDON, do.	-	-	434	44 $\frac{1}{2}$
FAIRFIELD, do.	-	-	443	38 $\frac{1}{2}$
WINDHAM, do.	-	-	342	52
LITCHFIELD, do.	-	-	719	64 $\frac{1}{2}$
MIDDLESEX, do.	-	-	256	78
TOLLAND, do.	-	-	190	74 $\frac{1}{2}$
TOTAL,				\$ 3973 85 $\frac{1}{2}$

## No. 2.

*Receipts by the Treasurer from other sources than the Contributions in May, 1814.*

*Contributed in the New Settlements, viz.*

To Rev. John Bascom,	-	-	-	3	26
Joel T. Benedict,	-	-	-	26	77
Joshua Beer,	-	-	-	7	
Israel Brainerd,	-	-	-	13	38
Harvey Coe,	-	-	-	12	
George Colton,	-	-	-	5	11
Giles H. Cowles,	-	-	-	12	
Nathan B. Derrow,	-	-	-	6	50
William Hanford,	-	-	-	21	71
Timothy Harris,	-	-	-	6	75
Oliver Hill,	-	-	-	2	75
Ard Hoyt,	-	-	-	10	34
Ebenezer Kiugsbury,	-	-	-	2	
Jonathan Lesslie,	-	-	-	38	80
William F. Miller,	-	-	-	40	71
James Parker,	-	-	-	2	29
Simeon Parmelee,	-	-	-	18	68
Samuel Sargeant,	-	-	-	14	26 $\frac{1}{2}$
John Seward,	-	-	-	28	
Abraham Scott,	-	-	-	50	05
John Spencer,	-	-	-	20	12 $\frac{1}{2}$
Joseph Treat,	-	-	-	0	50
Holland Weeks,	-	-	-	3	45
William Wick,	-	-	-	4	
Simeon Woodruff,	-	-	-	23	75
Mr. Chester Colton,	-	-	-	4	25
				378 44	

*Sundry Danations, viz.*

From Hon. Benjamin Tallmadge,*	-	-	800
Mrs. Elizabeth Brainerd,	-	-	500
Benjamin Beecher,	-	-	147
A Friend of Missions,	-	-	50
Rev. Eliphalet Lyman,	-	-	40

Carried forward, \$ 1537

\*Col. Tallmadge has also given to the Society a deed of 640 acres of land in the state of Ohio.

	Bro't forward,	\$ 1537
Coventry Female Friendly Society		32 20
Rev. Abraham Scott,	- - -	10
A young lady of Cheshire,	- - -	10
An aged man of Lebanon,	- - -	10
William Porter, Hadley,	- - -	5
A Friend of Missions,	- - -	5
Do. Southeast,	- - -	5
Betsey Norton, Bristol,	- - -	3
Rev. John Seward,	- - -	3
Rev. Jonathan Lesslie,	- - -	2 52
Silas Swift,	- - -	2
Rev. James Parker,	- - -	1
Jerusha Loomis, East-Windsor,	- - -	1
Mrs. Mary Dewy, Harwinton,	- - -	1
A lady from the state of New-York,	- - -	1
Do. Do.	- - -	1
A Friend of Missions, Farmington,	- - -	1
Do. Sharon,	- - -	1
Do. - - -	- - -	1
Do. - - -	- - -	1
Do. - - -	- - -	1
Do. - - -	- - -	1
		—1635 72

*Avails of Books, viz.*

Dwight's Psalms and Hymns,	- - -	320
Connecticut Evangelical Magazine,	- - -	1 50
		—321 50
Interest on Notes and Bonds,	- - -	1703 49
		—\$4039 15

## No. 3.

*Disbursements by order of the Trustees.**To Missionaries, viz.*

To Rev. Thomas Barr,	New Connecticut,	144 90
John Bascom,	Penn. and New York,	88
Joel T. Benedict,	New York,	93 04
Joshua Beer,	New Connecticut,	358 20
Israel Brainerd,	New York,	104
Amos Chase,	Pennsylvania,	40
Harvey Coe,	New Connecticut,	184
George Colton,	New York,	128
Giles H. Cowles,	New Connecticut,	152 62
Nathan B. Derrow,	do.	131
William R. Gould	do.	50
William Hanford,	do.	183 71
Timothy Harris,	Ohio,	134
David Harrower,	New York,	82
Oliver Hill,	Penn. and New York,	140
Ard Hoyt,	Pennsylvania,	310
Ebenezer Kingsbury,	do.	169

Carried forward, \$2492 47

## SUMMARY.

HARTFORD COUNTY,	-	-	1074	94
NEW-HAVEN, do.	-	-	511	39 $\frac{1}{2}$
NEW-LONDON, do.	-	-	434	44 $\frac{1}{2}$
FAIRFIELD, do.	-	-	443	38 $\frac{1}{2}$
WINDHAM, do.	-	-	342	52
LITCHFIELD, do.	-	-	719	64 $\frac{1}{2}$
MIDDLESEX, do.	-	-	256	78
TOLLAND, do.	-	-	190	74 $\frac{1}{2}$
TOTAL,				\$ 3973 85 $\frac{1}{2}$

## No. 2.

*Receipts by the Treasurer from other sources than the Contributions in May, 1814.*

*Contributed in the New Settlements, viz.*

To Rev. John Bascom,	-	-	-	3	26
Joel T. Benedict,	-	-	-	26	77
Joshua Beer,	-	-	-	7	
Israel Brainerd,	-	-	-	13	38
Harvey Coe,	-	-	-	12	
George Colton,	-	-	-	5	11
Giles H. Cowles,	-	-	-	12	
Nathan B. Derrow,	-	-	-	6	50
William Hanford,	-	-	-	21	71
Timothy Harris,	-	-	-	6	75
Oliver Hill,	-	-	-	2	75
Ard Hoyt,	-	-	-	10	34
Ebenezer Kiugsbury,	-	-	-	2	
Jonathan Lesslie,	-	-	-	38	80
William F. Miller,	-	-	-	40	71
James Parker,	-	-	-	2	29
Simeon Parmelee,	-	-	-	18	68
Samuel Sargeant,	-	-	-	14	26 $\frac{1}{2}$
John Seward,	-	-	-	28	
Abraham Scott,	-	-	-	50	05
John Spencer,	-	-	-	20	12 $\frac{1}{2}$
Joseph Treat,	-	-	-	0	50
Holland Weeks,	-	-	-	3	45
William Wick,	-	-	-	4	
Simeon Woodruff,	-	-	-	23	75
Mr. Chester Colton,	-	-	-	4	25
				378 44	

*Sundry Danations, viz.*

From Hon. Benjamin Tallmadge,*	-	-	800
Mrs. Elizabeth Brainerd,	-	-	500
Benjamin Beecher,	-	-	147
A Friend of Missions,	-	-	50
Rev. Eliphalet Lyman,	-	-	40

Carried forward, \$ 1537

\*Col. Tallmadge has also given to the Society a deed of 640 acres of land in the state of Ohio.



	Bro't forward,	\$ 1537
Coventry Female Friendly Society		32 20
Rev. Abraham Scott,		10
A young lady of Cheshire,		10
An aged man of Lebanon,		10
William Porter, Hadley,		5
A Friend of Missions,		5
Do. Southeast,		5
Betsey Norton, Bristol,		3
Rev. John Seward,		3
Rev. Jonathan Lesslie,		2 52
Silas Swift,		2
Rev. James Parker,		1
Jerusha Loomis, East-Windsor,		1
Mrs. Mary Dewy, Harwinton,		1
A lady from the state of New-York,		1
Do. Do.		1
A Friend of Missions, Farmington,		1
Do. Sharon,		1
Do.		1
Do.		1
Do.		1
Do.		1
Do.		1
		<hr/> 1635 72

*Avails of Books, viz.*

Dwight's Psalms and Hymns,	320
Connecticut Evangelical Magazine,	1 50
	<hr/> 321 50
Interest on Notes and Bonds,	1703 49
	<hr/> \$4039 15

## No. 3.

*Disbursements by order of the Trustees.**To Missionaries, viz.*

To Rev. Thomas Barr,	New Connecticut,	144 90
John Bascom,	Penn. and New York,	88
Joel T. Benedict,	New York,	93 04
Joshua Beer,	New Connecticut,	358 20
Israel Brainerd,	New York,	104
Amos Chase,	Pennsylvania,	40
Harvey Coe,	New Connecticut,	134
George Colton,	New York,	128
Giles H. Cowles,	New Connecticut,	152 62
Nathan B. Derrow,	do.	131
William R. Gould	do.	50
William Hanford,	do.	183 71
Timothy Harris,	Ohio,	134
David Harrower,	New York,	82
Oliver Hill,	Penn. and New York,	140
Ard Hoyt,	Pennsylvania,	310
Ebenezer Kingsbury,	do.	169

Carried forward, \$2492 47

		Bro't forward, \$ 2492 47
Jonathan Lesslie,	New Connecticut,	318
William F. Miller,	New York,	96
James Parker,	Vermont,	120
Simeon Parmelee,	New York	98
Samuel Sargeant,	Pennsylvania,	88
John Seward,	New Connecticut,	146 25
Abraham Scott,	Ohio,	270 05
John Spencer,	New York,	316
Marshfield Steele,	Vermont,	128
Joseph Treat,	Pennsylvania,	96
Nathan Waldo,	New Ham. and Vermont,	128
Holland Weeks,	New York and Vermont,	58
William Wick,	New Connecticut,	104
William Wisner,	Pennsylvania,	40
Simeon Woodruff,	New Connecticut,	225 75
Worthington Wright,	Pennsylvania,	184
Mr. Chester Colton,	New York,	128
Moses Elliot,	Vermont,	40
Asahel Gaylord,	do. and New York,	128
Samuel J. Mills,	Ohio, &c.	107
John F Schermerhorn,	do.	216

---

\$ 5527 52

*Other Expenses in the course of the year, viz.*

For sundry Books for New Settlements, transporting	
Books, and rent of room for the Book Committee,	228 27
For Salary to the Treasurer,	100
Do. Auditor and Secretary,	100
For Stationary, Postage, and contingent expenses,	50 35
Printing Narrative and Schermerhorn's View,	146 82
	<hr/>
	\$ 6152 96

---

No. 4.

*Treasurer's Account Current.*

Dr. {	The Missionary Society of Connecticut, in Account Current, with ANDREW KINGSBURY, Esq. as their Treasurer.		Cr. }
To Cash paid by order of the Committee, as per Statement, No. 3.	6152 96	By Balance in favor of the Society, January 1, 1814, . . . . .	29046 13½
To Balance carried to credit of new account,	30906 18	By Contributions in May, 1814, as per Statement, No. 1, . . . . .	3973 85½
	<hr/>	By Donations, Interest, &c. as per Statement, No. 2, . . . . .	4039 15
	\$ 37059 14		<hr/>
			\$ 37059 14
		By Balance of the above Acct. all belonging to the permanent Fund,	\$ 30906 18

A. KINGSBURY, Treasurer to Miss. Soc. of Con.

ABEL FLINT, Auditor.

HARTFORD, January 2, 1815.

*A particular List of the Contributions received in the New Settlements,  
contained in the General Statement, No. 2.*

To Rev. John Bascom, in Pennsylvania. At Linley town,	\$ 3 26	To Rev. Timothy Harris, in New Connecticut. At Mantua, Of Esq. Stow, Nelson,	5 75 1
			\$ 6 75
To Rev. Joel T. Benedict, in New-York. At Franklin, Norwich, Cook house, Oxford, Delhi, Stamford, Of a friend,	12 5 86 2 32 1 55 3 1 79 25	To Rev. Oliver Hill, in Pen- sylvania. Of Hezekiah Bushnell, Mrs. Mercy Tyler, Mrs. Polly Bishop,	1 25 1 0 50
	\$ 26 77		\$ 2 75
To Rev. Joshua Beer, in New Connecticut. At Newton,	\$ 7	To Rev. Ard Hoyt, in New- York & Pennsylvania. At Windsor, Middletown, Huntington,	6 47 2 1 87
			\$ 10 34
To Rev. Israel Brainerd, in New-York. At Sundry places,	\$ 13 38	To Rev. Ebenezer Kingsbu- ry, in Pennsylvania. Of Jehiel Fuller, Miss Rebecca Jackson, Of Mrs. Mercy Tyler, A friend,	1 0 20 0 50 0 30
	\$ 12		\$ 2 00
To Rev. George Colton, in New-York. At Rose brook, Of Miss Betsey Williams,	3 11 2	To Rev. Jonathan Lesslie, in Pennsylvania and New- Connecticut. At Westfield, Meadville, Warren, Madison, Of Dr. Hawley,	2 2 12 20 2 80
	\$ 5 11		\$ 38 80
To Rev. Giles H. Cowles, in New Connecticut. At Gustavus, Of T. R. Hawley, Esq. Mr. Miller, Lebanon,	6 5 1		
	\$ 12		
To Rev. Nathan B. Darrow, in New Connecticut. At Boardman,	\$ 6 50	To Rev. William F. Miller, in New York. At Trenton, Holland Patent, do. Boon's settlement, Steuben, Western,	24 90 3 75 8 56 3 50
			\$ 40 71
To Rev. William Hanford, in New Connecticut. At Hudson, Belpre, Lebanon, Troy, Of a friend,	50 4 71 5 0 50	To Rev. James Parker, in Vermont. At Sheldon, Of Mr. E. Sheldon,	1 39 45
	\$ 21 71		

Of Mrs. Spencer, A young lady,	25 20	To Rev. John Spencer, in New York.	
	<u>\$ 2 29</u>	At sundry places in the Hol- land Purchase,	<u>\$ 20 12<sup>1</sup>/<sub>2</sub></u>
To Rev. Simeon Parmelee, in New-York.	5 46	To Rev. Joseph Treat, in Pennsylvania.	
At Rutland,	6	Of a friend,	<u>\$ 0 50</u>
Denmark,	3 22		
Hopkinton,	2	To Rev. Holland Weeks, in Vermont.	
Of Ethel Bronson, Esq.	<u>\$ 18 68</u>	Of Miranda Colton,	0 50
		Of Mrs. Priscilla Blanchard,	1
To Rev. Samuel Sargeant, in New York and Pennsylva- nia.		Job Hutchinson,	1
At Schoharrie,	1 12	Electa Bliss,	0 95
New Kingston,	1 33		<u>\$ 3 45</u>
Dickinson,	1 88 <sup>1</sup> / <sub>2</sub>		
Deposit,	4	To Rev. William Wick, in New Connecticut	
Windsor,	3 93	Of a friend,	<u>\$ 4</u>
Of Aaron Hull,	1 50		
Mrs. Mercy Tyler,	50	To Rev. Simeon Woodruff, in New Connecticut.	
	<u>14 26<sup>1</sup>/<sub>2</sub></u>	At Portage,	12
To Rev. John Seward, in New Connecticut.		Rootstown,	7 13
At Rootstown,	1	Cleveland,	3 62
Mantua,	12	Of Andrew Johnson,	1
Tallmadge,	15		<u>\$ 23 75</u>
	<u>\$ 28</u>		
To Rev. Abraham Scott, in Ohio.		To Mr. Chester Colton, in New York.	
In Jefferson county,	8 95	Of Benjamin Enos,	2
Guernsey, do.	4 64	Deacon Hinckley,	1 50
Harrison, do.	94	Nathan Jones,	50
Columbiana, do.	50	Theophilus Baldwin,	25
At Putney,	24 87		<u>\$ 4 25</u>
Sundry places,	10 15		
	<u>\$ 5 05</u>		

—•—

*Donations of Books to the Society.*

FROM Hon. Jedidiah Huntington 3000 Beecher's Sermon on  
Morals.  
Rev. Andrew Yates, 50 Dairyman's Daughter.  
Rev. Benjamin Trumbull, 40 New Haven Tracts.  
6 Bibles.



*Books sent to the New Settlements in the course of the year.*

- 250 Dairyman's Daughter.
- 240 Con. Evan. Mag. and Rel. Int. Numbers.
- 240 New Haven Tracts.
- 139 Beecher on Divine Government.
- 100 Doddridge's Address to Families.
- 70 Watts' Divine Songs.
- 50 Hymns for Infant Minds.
- 47 Emerson's Primer.
- 44 Beecher on Morals.
- 40 Guide to Heaven.
- 40 Small Tracts.
- 32 Porter on Intemperance.
- 25 Con. Evan. Magazine, bound.
- 24 do. . . . Numbers.
- 24 Almost Christian.
- 16 Doddridge's Rise and Progress.
- 14 Con. Evan. Mag. and Rel. Int. bound.
- 14 Trumbull on Revelation.
- 14 Mason on Self Knowledge.
- 12 Schermerhorn's View.
- 10 Hartford Hymns.
- 8 Jay's Life of Winter.
- 8 Baxter's Saint's Rest.
- 6 Dwight's Psalms and Hymns.
- 6 Bibles.
- 3 Bellamy's Works.
- 2 Harvey's Meditations.
- 1 Comstock's Essays.
- 1 Life of Brainerd.
- 1 Rowe's Devout Exercises.

---

1481

26886 Sent in preceding years.

---

28367 Total number of books sent to the New settlements.

*A summary exhibition of the Sacred History contained in the Book of Deuteronomy : with Remarks on its Authenticity and Inspiration.*

**T**HE Book of Deuteronomy, of which we shall now take a brief view, is the last of the five books of Moses. It is called Deuteronomy, a name signifying a *repetition of the law*. This name is very significantly applied, as the divine law, which had been previously given, is briefly recapitulated and repeated in this book. The book contains the history of a short period only, not exceeding two months, which concluded the forty years of the sojourning in the wilderness. Having led this great congregation, in their long journeyings through a tedious desert ; having conducted them to victory and triumph over all their enemies ; having arrived at the plains of Moab and the meadows of Jordan, over which they were to pass to the possession of their promised inheritance ; Moses collects the people together, about to give them the farewell address, and the parting counsels of their most faithful friend. He begins, by briefly recapitulating the many wonderful mercies of the God of their fathers, which they had constantly experienced, from their first arrival at Mount Sinai, to that time. He then calls to their remembrance the solemn covenant of God made with them at Mount Horeb. In this review, he tells them, "The Lord talked with you face to face in the mount, out of the midst of the fire,—saying, I am the Lord

thy God, which brought thee out of the land of Egypt, from the house of bondage." He then repeats the ten commandments of Mount Sinai. After this, he proceeds to enjoin several things, and, by the most pathetic exhortations, enforced by the weightiest motives which can be addressed, exhorts to a faithful obedience of all the commandments of God. After these affectionate exhortations, he proceeds to a repetition of the various laws and appointments of God, which were designed particularly for that people, in which he notices, principally, their civil and military regulations, and religious governments. The duties of the Levites, and the rites of the priesthood, having been so particularly pointed out before, a repetition was unnecessary. In his review of the precepts of God, he strongly enjoins upon them to keep them in their hearts, to teach them to their children, to "talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." He then directs, that all the words of this law should be written upon stones, to be imprinted in indelible characters, that no part of it might ever be lost.\*

\* What was particularly intended in this direction of Moses, is a matter of great doubt. The command is, "And it shall be on the day when ye pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster ; and thou shalt write upon them all the words of this law." Deut. xxxvii. 23. It appears that Joshua punctually complied with this in-

These things having been delivered with various intervals, the great prophet proceeds to

junction. "Then Joshua built an altar unto the Lord God of Israel in mount Ebal; and he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel." Josh. viii 30 and 32. The question is, what was the law, which was thus written upon the stones of the altar? The best expositors are much at a loss, and greatly divided upon the subject. It cannot be supposed to be the whole five books of Moses. And it is evidently something different from the decalogue. I believe what was here intended by Moses, is 'the covenant which the people made that day with God, under the direction of Moses, which is sanctioned by the solemn curses and blessings, the promises and threatenings, which were then pronounced, contained in the 27th and 28th chapters of Deuteronomy. The direction is, "Keep all the commandments which I command you this day." He then orders that these commandments be inscribed upon the stones. Then he proceeds with his testimony, in the most solemn manner, in the name of the God of Israel, which is a summary of the whole divine law. It begins at the 11th verse of the 27th chapter, and continues to the end of the 28th chapter. The testimony here given is said, expressly to be a covenant, in the name of the Lord. On the conclusion of the solemn address, it is added, "These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb." No part of the writings of Moses is more elevated, or more truly divine.

The method which was practised in this instance, was common among ancient nations. They covered stones with a sort of plaster or cement, on which they could easily write, when it had been recently laid, and in the course of time it would become as hard as the stone.

pronounce in the name of God, the glorious blessings of obedience. After which, follow the awful curses of disobedience, which, even at this distant period, can scarcely be read without trembling. To this, succeeds a most astonishingly clear view of future times, with a description of the great events which shall befall that people to the most distant ages. With a song of praise to Israel's God, and a particular blessing pronounced upon the twelve tribes, in a strain of eloquence never exceeded, this venerable servant of God, in the 120th year of his age, in the full vigor of all his faculties, while "his eye was not dim, nor his natural force abated,—went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah," where the Lord shewed him all the land of promise. Here Jehovah guided his wishful eye over the long-loved inheritance of his fathers, agreeably to his promise that he should see the pleasant land, though he could never enter upon the possession. In this hallowed mount, with eyes rising from the view of the earthly to the heavenly Canaan, he died in the presence of the Lord, and his sepulchre is concealed till the day when all graves shall be opened.—This last chapter, which is short, was probably added by Joshua, or some succeeding prophet.

We now make some remarks on this sacred book.

1. The authenticity of this portion of sacred history is sup-

In this manner many ancient inscriptions are preserved even to the present time.



ported by the testimony of heathen writers. As the book of Deuteronomy includes the events of a short period only, in which period no special changes took place in the circumstances of the Jewish people, it cannot be expected that heathen testimonies can be so ample as are found in support of the other books of Moses. We have, however, several heathen testimonies to the fact of Moses having led this people from Egypt to the land of Canaan; which, necessarily, confirms the most material facts recorded in Deuteronomy. The Roman historian Justin, who took the most of his history from Trogus Pompeius, an ancient Greek writer, informs us that the Jews were the descendants of Israel; that they were so called from Juda one of his sons; that they were expelled from Egypt and Moses was made their leader; that, on their journey near mount Sina, Moses instituted the Sabbath; that he prohibited all connection with other people; and that, at his death, his son succeeded to his authority. This, as all will see, is remarkably coincident with the sacred account, excepting, that he makes Joshua, the successor of Moses, his son. A mistake very naturally made, from the connection that always existed between them.—Apion, an Egyptian writer, observes, that “in the reign of Amosis king of Egypt,” the Jews “departed from that country, under Moses as their leader.” Tacitus asserts that in the reign of King Occhoris in Egypt, the Jews were expelled the kingdom; That they confided implicitly in Moses, one of the exiles, as a heavenly leader;

der; That, having “continued their journey for six days, on the seventh they took possession of lands, in which they built a city and temple, having expelled the former inhabitants.” Tacitus, who was a great enemy to the Jews, here shortens their journey to six days, probably to avoid an acknowledgment of their miraculous preservation in the wilderness.—All these heathen testimonies confirm the truth of the violent departure of the children of Israel from Egypt, of their progress to the land of Canaan, and that their leader and lawgiver, both in civil and religious institutions, was Moses. These testimonies would, perhaps, appear more satisfactory, if given in full; but, on account of their length, nothing has been offered but an abstract. As the book of Deuteronomy represents Moses giving the Jewish people their law, or rather renewing and confirming by additional sanctions the law which had been already given, its authenticity is well confirmed by these heathen writers.

2. The sacred history contained in this book is confirmed by subsequent events. Moses directs and encourages the people to go firmly to the encounter with the nations of Canaan, who might fight against them; and not to be dismayed by their numbers or hostility. According to his directions, they proceeded to the conquest.—The sacred institutions which he here enjoins, we find were generally observed by them, with the utmost veneration, through all periods of their national existence; and many of them continue to be observed, even to this



day.—Moses gave order, (Dent. xxxi. 26.) “Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.”

—How many temptations had they, in times of general corruption, to remove or destroy this law? Yet such was the veneration for this great command, that the book of the law continued in its sacred deposit, down to the Babylonish captivity.—In the seventh chapter of this book, Moses strictly forbids all connection with other nations. With this injunction, there has been a most extraordinary compliance, from the days of Moses to the present time. And while other nations have intermixed with their neighbors, and, after a few generations, have become dissolved and lost, the seed of Israel remains separate and distinct; and, to all human appearances, may continue so to the latest period.—A remarkable fact recorded in this book, confirmed by succeeding events, is the death of Moses. The fact, as related, is indeed very extraordinary and miraculous. That the beloved leader and prophet of his people should ascend a mount, in view of all the congregation, that he should die there alone, and the particular manner of his death and the place of his interment, never be known, is an event without a parallel. But this event has received the strongest confirmation that can be desired. With all the veneration in which Moses has ever been held by that people, no one has presumed to relate the particular manner of

his death, or to point out the place of his burial. Had it not been purposely concealed by divine wisdom, as here stated, it must have been discovered, as no discovery would have been more grateful to the curiosity and vanity of that people. All judicious men have agreed in the sentiment, that the great reason, with infinite wisdom for concealing the sepulchre of Moses, was to prevent it from becoming a place of idolatrous worship. That nation, like all other ancient people, were greatly addicted to idolatry. And what an occasion for the indulgence of this propensity, the sepulchre of Moses would have afforded, every one can perceive. It is well known, that thousands of deluded pilgrims, from all Mahometan countries, now wander every year to Medina, to worship at the tomb of the false prophet. In the days of the triumphant reign of popery, the tombs of Abbe Paris and Thomas Becket were scenes of numberless superstitions, and idolatrous worship. The Mahometans consider a pilgrimage to the tomb of their prophet, one of the most meritorious services which their religion requires. How mercifully, then, did the God of Israel remove from his people a similar snare. With regard to Moses, it is added, although he died at such an advanced age, “his eye was not dim, nor his natural force abated.” From what he did, from the weight of cares which he sustained, from his vigilant attention to all the concerns of that people, and from the vigor and wisdom of all his conduct, the conclusion is irresistible,

that this statement must be true.

3. Notwithstanding the external support which is obtained for the authenticity of the book of Deuteronomy, we depend principally upon its internal evidence. Few of the books of the sacred Scriptures are more amply confirmed by internal evidence than this. I would not intimate that the external evidence is insufficient; but merely that the internal evidence is the more striking and conclusive. With regard to the moral and ritual laws delivered in this book, the most of them are found, substantially, in the preceding books of Moses, whose authenticity we have already considered and established. In the repetition of the ten commandments of Mount Sinai, there is a small variation of expression, from the original draft contained in Exodus. This seems to have been designed to teach them that the truths and realities of the moral law were what they were required to observe, and not any superstitious veneration of the particular expressions. In the fourth commandment, an additional reason for its observance is mentioned to the one originally given. To wit, the deliverance of Israel from the bondage of Egypt. The institution of the Sabbath was coeval with the creation of man. And it was observed in memory of the rest of God from the work of creation. As the deliverance from Egypt seems to have taken place on the Sabbath, it was with great propriety that this reason is mentioned, as an additional motive to a solemn and grateful observance of the Sab-

bath-day. It is the opinion of some writers of great note, that, at the time of the deliverance from Egypt, the Sabbath was changed from the seventh to the sixth day of the week, believing the fact can be substantiated by astronomical computations. If this be true, and we have no evidence against the hypothesis, the present Christian Sabbath, is the day of the Sabbath of the patriarchs. But whether the day of the Sabbath were changed at the time of the departure from Egypt or not, that divine deliverance of the church having taken place on the Sabbath, is an event very properly presented to Israel, by their great prophet, as an additional inducement for the sacred observance of the holy day.

The solemn exhortations to obedience, to a steady adherence to the commandments of God, with which this book abounds, are perfectly consistent with the general tenor of divine truth, contained in the preceding books. While many original and important truths are here brought into view, they all harmonize with the character of Moses, with the character of the God of Israel, and with the character and circumstances of that people. We find nothing unimportant, and nothing unworthy the dignity of the attendant scenes.

We may observe further; the nature of the case almost compels us to conclude that there must have been such a series of events as those recorded in the book of Deuteronomy. That instead of demanding evidence to convince the mind of their credibility, such is their reason-

ableness and propriety that any candid or feeling reader, would have been greatly confounded not to have found something of this kind in this place. And, on a perusal of the book, he finds all that need be expected or desired. We here behold this great prophet of God, whose soul is all swallowed up in desire for his glory, for the accomplishment of his promises, and for the salvation of his Israel, having led that people like a father through the innumerable perils of a forty-years' journey in an inhospitable desert, with steady desire to reach the land of his fathers, brought at length, near the conclusion of the appointed period of the journeying and to the borders of the long-wished for country. In such a situation, what feeling heart is unable to say what he would do? He casts a look, his eyes suffused with tears, to the loved inheritance of the patriarchs, to the place of his fathers' sepulchres, and calls to his mind the unalterable appointment of heaven, you shall behold this land with your eyes, but never impress it with your foot. He further reflects, that these tender objects of his labor and his prayers, are to hold this pleasant heritage only in sufferance; that while they continue in obedience, and in the fear of God, they shall increase and prosper, and no enemy shall molest their dwellings. But if they were disobedient, their offended God would pluck them from off the land, and give them up to the rage of their enemies. Under these circumstances, he could do no less, he could do no more, than what he does. He

VOL. VIII. No. 2.

summons together the numerous tribes of Jacob, calls to their remembrance the wonders of divine grace in their behalf, repeats the great precepts of God, which demanded their most faithful observance, tells them the rewards of obedience, assures them of the certain consequences of transgression, pronounces upon the whole his most affectionate benediction, and with great dignity and inexpressible tenderness, takes his leave and goes to God. The history of this first of patriots is now complete. Without this scene, there would have been a mighty blank.

It is a question of deep consideration, What was the true reason that Moses was prohibited from entering the land of promise? Was it merely because he transgressed at the waters of Meribah? Joshua and Caleb entered Canaan, and it cannot be supposed that they sinned less in the wilderness than Moses. The fault of Moses appears not great. The Psalmist says of it, "He spake unadvisedly with his lips." He sinned, indeed, against God, and, in his holy justice, he was most righteous in excluding him from the inheritance of Canaan. But there appears to have been a more important reason in the designs of infinite wisdom for the exclusion of this faithful servant of God. Moses was a typical person. He was at the head of the law. This can never bring a sinner to heaven. It did not carry Moses to Canaan, which is a type of heaven. He saw it at a distance but fell short of the possession. Joshua, whose name signifies a Saviour, the

H



same in Hebrew as Jesus in Greek, who is called Jesus in the Epistle to the Hebrews, was the proper person to bring Israel to Canaan. Joshua was the son of Nun: a name signifying eternal. "For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." Heb. vii. 19. The law can never carry a sinner across the Jordan of death to the heavenly Canaan. This must be done by the gospel, by Jesus our Saviour, who is the son of eternity. That the necessity of the gospel, and of faith in the Lord Jesus, might ever appear, and that no one can be saved by the works of the law, Moses, who received and gave the law, must himself be deprived of entering the land of promise.

4. As, Moses drew near the limit of his mortal course, he was peculiarly endued with the spirit of prophecy. It seems to have been common with the early patriarchs to have enjoyed prophetic views of futurity, when brought near the close of life. Thus Isaac prophetically blessed his sons; and Jacob, a little before he expired said to his sons, "Gather yourselves together, that I may tell you that which shall befall you in the last days." In the same manner, Joseph, when he was dying, said to his brethren,— "God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob." And, in this confidence, he directed them to take his bones with them at their departure. Moses, though always a prophet, from the time of his call from

the green pastures of Midian, as he was about to bid a final adieu to his brethren and to the world, saw future scenes opening to his view in a more brilliant manner than he had ever witnessed before. His prophecy of Christ, quoted by St. Stephen, in his memorable address to his murderers, and often referred to in the gospels, contained in the 18th chapter of Deuteronomy, has ever been considered, by Jews and Christians, one of the most lucid and accurate predictions of the Redeemer found in prophetic record: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Relying on this prophecy, the Jews were always looking for the Messiah. After Christ had miraculously fed the five thousand, the people said, "This is of a truth that Prophet that should come into the world;" referring to this prediction of Moses. In Jesus of Nazareth, this prophecy was most accurately fulfilled. The 28th chapter of this book, with the principal part of the 29th and 30th, may be ranked among the most pointed, precise, and comprehensive prophecies, which the word of God can furnish. Moses there gives a brief but clear view of the principal events which shall befall that people down to the remotest ages. We there see their prosperity and their sufferings, their captivities and their deliverances, presented in a clearness of expression, not to be mistaken. The invasion and devastations of the Romans, with the unparalleled sufferings of the Jews in the siege of Je-



rusalem, are pointed out with such an accuracy and feeling, that he seems to stand an eye-witness of the tremendous scene. After which, he describes their long dispersion and unequalled sufferings, such as no other people have ever experienced, which exist at this very day. Look now abroad in the earth, and see the wonderful situation of this miserable people; oppressed, despised, abused, dwelling alone among the nations; and look at this prophecy of Moses, and see their condition exactly foretold. We go further. The affectionate prophet has not yet done. We listen with solicitude and hear him declaring the great mercies of God, which are yet in the reserve of eternal love: "If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers." By faith in these promises, I see the oppressed sons of Jacob, when we shall have slept with our fathers, awaking from the long delusion of ages, looking on Him whom they have pierced, rising from the shores of Scandinavia, from the utmost springs of the Indus, and from the extended plains of California, going to kneel and weep at the hill of Calvary. Going to sit down on the consecrated ground of patriarchal vows, to enjoy the peace and praises of millennial rest. In the blessing of the twelve tribes pronounced by Moses, after this

prophetic description, he also speaks prophetically; and, by attending to the particular history of the respective tribes, we may see the accurate accomplishment of the predictions.

5. From this view of the book of Deuteronomy, we see that it must have been written by the inspiration of the Holy Spirit of God. We have before shown that it was written by Moses, a great and distinguished prophet. We have seen that the sacred record therein contained is true. And we have seen the writer, in the spirit of the most luminous prophecy, unfolding future scenes, to the most distant period of time. This could be done, only, through the guidance of the Holy Spirit. By Christ and his apostles, passages from this book are often quoted, in very express terms, as the word of God. As such it has ever been received by Jews and Christians. In the purity of sentiment, and in the dignity of expression, we behold the stately presence of God. No human intellect can equal divine truth in dignity of sentiment; no skill could avoid things weak and inconsistent, in an artificial attempt to present to men the truths of heaven. Yet this sacred book, abounding in the sublimest conceptions of the character and providence of God, has nothing unworthy of his holiness or eternity.

We have now gone through with what was designed, in a review of the divine law contained in the five books of Moses. By a careful examination of the external and internal evidence which applies to the subjects contained in them, we have seen

them proved, most satisfactorily, to be true. We have seen, as a necessary consequence of their truth, and of various other considerations which have been suggested in these papers, that these books are the word of God. The evidence is full and conclusive, that they were written by Moses, specially appointed of God for this purpose, under the guidance and direction of the Holy Spirit, who only is truth, who alone is light, and with whom is no darkness at all.

In a review of what has been offered upon this subject, it is natural to observe that the divine law commends itself with great weight and excellence to the conscience of every candid enquirer. After the lapse of more than thirty centuries, it stands clothed with a weight of evidence sufficient to put to silence every objection or cavil. It presents to men a God little known before, worthy of all attachment and reverence, deserving the obedience and praises of all intelligent beings. It presents a perfect system of moral precept, suited to maintain the character of its author, and to lead its subjects to perfect blessedness. It brings to light the early history of man, opens the great scheme of divine providence, and exhibits the dawn of heavenly grace. It is a rising rock in the troubled ocean of heathenism, where the tempest-beaten enquirer may find eternal rest.

This law has ever been the joy of saints, of prophets, of martyrs. It has been their meditation and guide, the rule of

their duty and the foundation of all their hope. If we approve the character and faith of the cloud of witnesses that have gone before us, we shall love the divine law; often meditating on its sacred precepts, and seeking to be conformed to its holy injunctions. The divine law exhibits, in the clearest manner, the relation of man to his God, shows the transgressor his danger, and points to his glorious remedy.

This light has come to us, while millions are perishing in darkness. In conformity with the holy appointments of unsearchable wisdom, the full knowledge of the divine law has never been communicated but to a part of the human race. Of that part are we. Instead of groping in the darkness of heathenism, or wandering in the devious paths of imposture, we have the full light of heavenly truth to guide our feet in the ways of peace. If the obstinacy of unbelief or the love of sin make this light darkness, how great must be that darkness!

The law came by Moses, but grace and truth by Jesus Christ. If the ancient saints could thus rejoice in the possession of the divine law, how would they have estimated the privileges of those who have Christ and his apostles; who have the precepts and example of him to whom all the prophets witness, in whom all their hopes center, who hath fulfilled all the appointments of God. They without us could not be made perfect. The Sun of Righteousness is risen in his glory. Blessed are they that rejoice in his light.

## RELIGIOUS INTELLIGENCE.

*Letter from Mr. Samuel J. Mills,  
to the Rev. Abel Flint.*

*St. Louis, Nov. 7, 1814.*

Rev. and dear Sir,

I received your letter directed to me at Pittsburgh, the latter part of August. Mr. Smith and myself had at that time secured to us in order to defray the expense of the contemplated mission about 1200 dollars. We did not think it proper to leave the mission we had entered upon to labor in New Connecticut. We arrived in Marietta the early part of September. Since the establishment of the "Ohio Bible Society," the Managers distributed, and sent on to Philadelphia for Bibles to be distributed, about 1000. A Bible Society had been formed at Chillicothe for the Sciota County; the Managers of this Society had raised considerable funds, the prospects were favorable as it respects the increase of their funds. There has likewise been formed in New Connecticut, a third Bible Society. The Managers of this Society had sent on to the Secretary of the Philadelphia Society for 600 Bibles for gratuitous distribution. Myself and companion went on from Marietta, through Zanesville to Chillicothe, and on to Cincinnati, arrived at that place on the 3d of October. During our stay at that place, we met a number of men of influence of the different denominations, who came together to consult on the expediency of forming a Bible Society for Cincinnati and the

Counties between the Miamis. A committee was chosen to draw up a Constitution, and a day appointed for a second, when they proposed adopting it; the second meeting was not held during our stay; the Constitution we doubt not is adopted before this time, and the prospect is, that active exertions will be made by the Managers to supply the destitute. We were led to conclude, from the best information we could obtain respecting the proportionate number of destitute families in the State, that at least 13,000 Bibles were wanted that each family might be possessed of a copy. From Cincinnati we came on into the Indiana Territory. We conversed with a number of gentlemen of respectability and influence respecting the duty of forming a Bible Society for the Territory. We had some conversation with the Governor of the Territory upon the subject. He very readily approved of the proposal, and engaged that he would exert his influence to favor it. We left Vincennes on the 24th of October, and came to Shawnetown in the Illinois Territory. Judge Griswold, residing in that place, gave us letters of introduction to the Governor of the Territory, and to some other gentlemen of his acquaintance residing in Kaskaskias. We arrived at the last named place on the 30th.—Have since seen the Governor of the Territory. He very much approved of the formation of a Bible Society for the Territory. A meeting is to be held on Wed-

nesday of this week, to consult upon the subject of forming the Society; perhaps a Constitution will then be adopted. I arrived in this place on Wednesday of last week; the same day called upon Mr. Stephen Hempsted. On Thursday, Mr. Hempsted, his son, and myself called upon Governor Clark. The subject of the formation of a Bible Society for this Territory was proposed to him. He very readily promised to aid the object as far as he had ability. The Society will most likely soon be organized. A meeting is to be held tomorrow to consult upon the subject;—200 dollars have already been subscribed in this place in aid of the object.

While at Chillicothe we received a letter from Mr. Giddings of Andover, stating that Mr. Gould had complied with the request of the Trustees of your Missionary Society, and would come on to this Territory; this place was to be considered as his principal station. We have heard nothing further respecting Mr. Gould. We hope he will soon arrive at this place. The Governor and a number of men of influence will, we think, contribute to his support. Were he to preach in this place but a part of the time, and should he instruct 15 or 20 youths, we think he might receive from this place and the vicinity \$800 or \$1000 a year; to us it appears a very fortunate time for brother Gould to come to this Territory. We hope his instructions will not confine him to the West side of the Mississippi River. He would do great good by visiting occasionally the settlements on the Illinois side.

We hope the next appointment which the Trustees of the Connecticut Missionary Society make, will be in favor of the Illinois Territory. There are many Presbyterian families in the Territory, that would contribute for his support, and many of them are very anxious to be visited by a Missionary. Many of the Presbyterian families have joined with the Baptists or Methodists, rather than live like the Heathen. Do, Sir, request the Trustees of your Society to remember them.

Mr. Smith and myself expect to leave this place soon and return to Louisville in Kentucky; then to pursue our course southerly for Natchez, and Orleans.

I remain your  
affectionate friend.

SAMUEL J. MILLS.

---

*Extract of a Letter from Rev. Samuel P. Robbins, of Marietta, to one of the Editors.*

—Mr. Mills was here a few weeks since, on his way again to New-Orleans, in company with a Mr. Smith. I fear that the disturbances will be such in that quarter, however, that he will not be able to proceed thither. He left about a thousand Religious Tracts with me for distribution; and sold me and others several more. I think he is doing much good, in distributing the Tracts and Bibles he brought with him, and preaching; and hope a blessing may attend his exertions for the advancement of Christian knowledge.

On the first Wednesday of



this month, (November,) was held the second annual meeting of our Ohio Bible Society, at Zanesville.—We adopted measures preparatory to the formation of a State, or General Society: to be composed of a Delegation from all the Bible Societies, now existing, or that may hereafter exist in the State. At present there are but four. The Ohio; the Scioto, in Chillicothe; the Miami, in Cincinnati; and the Connecticut Reserve. The General Society is to superintend the interests of all the individual Societies, to receive the funds and contributions of the same, purchase Bibles therewith, pay the general expenses, and distribute the Bibles purchased to the different Societies in some proportion to the funds by them respectively contributed; and likewise, to supply those parts of the state which may be omitted by the particular Societies, as the general fund will enable. I think the great object will be promoted by the adoption of such a plan with greater facility, and to a far greater extent.

You have undoubtedly heard that there is in contemplation a General United States Bible Society. Agreeably to request, by letter, from the New Jersey Bible Society, we passed a resolution to send two Delegates to Philadelphia, in May next.

Our Society distributed in the course of the last year, 481 Bibles, and 67 Testaments. We have now on hand for distribution, 728 Bibles; 300 of which, (as well as 200 of the last year,) were given by the Bible Society of Connecticut. The other 428 (Stereotype,) were purchased

at Philadelphia. There is now in the Treasury a balance of nearly 200 dollars. We have reason to "thank God, and take courage."

Several of us, in this place, have lately formed a Moral Society. There is also a Society of this description lately formed, in Chillicothe, and a similar one in Pittsburgh. In a day like the present, when war, that most demoralizing of evils, so prevails, and there is but little prospect of its discontinuance, the friends of virtue, of religion, and morals, have occasion to use all their exertions to arrest the progress of iniquity.



*Extract of a letter from Mr. P. Camp, student of divinity at the Theological Seminary, at Princetown, New-Jersey, dated January, 13, 1815.*

"Perhaps you have heard of the late Revival of Religion at Raway, and Bridgetown, of this state. I have been of late "to see that great sight." In very deed the Lord is present there. Numbers of little children, some of 9, 10, or 11 years of age, are lisping the praises of God. The stout heart also, and the worldly mind, are yielding to the all-conquering grace of God....I have heard of a revival also at Poughkeepsie, and other places. In this time of political and national darkness, the Lord seems to be doing great things for Zion, in our own and other lands, and even among the heathen the standard of the cross is beginning to wave triumphantly.... Do we not feel it in our hearts

to say to the Lord, "Let all the people praise thee; yea, let all the people praise thee." Is it not the best evidence we can have that we are in the faith, when we feel more rejoiced at the advancement of the glory of God in the earth, than for all things else? Moses was grieved most that there was danger that God's great name would be dishonored.

"Our present number of Theological students is 36, and is still encreasing; but there is yet a deficiency of means."

---

*Extracts from the Annual Report of the Auxiliary Bible Society in New-York city; submitted at the Anniversary Meeting in November last.*

"Since the formation of the Society in June, 1813, the board have elected 640 Members and 235 Honorary Members; of which the greater number have subscribed the constitution.

"From the Treasurer's Report annexed, it appears, that the receipts into the Treasury from various sources during the past year have amounted to 741 dollars and 25 cents. This sum, together with the balance on hand in the month of November last, of 871 dollars and 6 cents, makes a total amount of 1,612 dollars and 31 cents; of which there have been expended 1,243 dollars and 27 cents, leaving a balance in the Treasury of 369 dollars and 4 cents. This, together with the annual amount of dues, at least 800 dollars, a very great proportion of which is now receivable, leaves

to the Society at present a fund of about 1,200 dollars.

From the forcible manner in which the measure recommended itself, we have been induced to appropriate the sum of 250 dollars towards the printing of the Holy Scriptures in the French language, for the purpose of distribution among the inhabitants of Louisiana. This measure has been undertaken by the "New York Bible Society," in consequence of the encouraging information received from New-Orleans, as well as from the Reverend Messrs. Mills and Schermerhorn, who were sent by an eastern section of the Church, to travel in the Western Territory of the United States, with a view of establishing Bible Societies and exploring Missionary ground. It appears, that the Catholic Bishop of Louisiana has consented to the circulation of the Scriptures among the people of his charge. The opening thus afforded to the admission of the Gospel of Salvation among the inhabitants of this extensive Territory, (when we consider the extreme difficulty, owing to the Catholic restrictions, of introducing it in any other way,) seems to address itself to Bible Societies, as a Providence pointing out a clear and manifest advantage, if not an imperious duty.

"We are happy to learn that this plan of such great magnitude and promise has so far succeeded, that an edition of 6,500 copies, is already in press; and that its progress towards completion is as rapid as circumstances will admit. We cannot dismiss this subject, without expressing the pleasing emotions

which arise in our minds, on viewing this new and splendid instance of Christian beneficence; from which it is by no means visionary to anticipate the moral improvement and saving illumination of thousands in a large district of our country, who might otherwise have perished in ignorance.

"From the Bible Society of New Jersey, the Board have lately received a Circular requesting a general meeting of Delegates at Philadelphia in May next, from the different Bible Societies in the United States, with the view of forming a General Association. The Directors, after having attentively considered the subject, have determined to meet their wishes, by sending delegates to attend this General Convention.

"When the Board consider the short period that has elapsed since the first formation of the Society, and the very inauspicious times upon which it has fallen, they feel highly gratified, in being enabled to present such evidence of its utility and importance. Though our means of usefulness are yet comparatively small, and the extent of our operations, therefore, necessarily limited; yet we entertain the belief, that through the good Providence of God, this plant which has sprung up, shall yet shoot forth its branches, shed abroad its foliage, and bring forth fruit abundantly, to the praise and glory of his grace.

"While however, we dwell with pleasure on this prospect, we have reason to apprehend, that as the novelty of our institution has passed by, we shall

VOL. VIII. No. 2.

fall into that apathy and indifference too common with benevolent Associations. We would warn the members of the Society, and charge ourselves to keep in view the object for which we are associated; an object which has engaged the attention of the sovereigns, the nobles, and the most distinguished men of the eastern world—an object no less than the good order of society and the immortal happiness of our fellow men—an object of the deepest interest to the patriot and the Christian. The times in which our lot is cast, instead of relaxing, should make us redouble our exertions; and though our success should not be brilliant, we know that our reward will be sure. Into the hands of God we would commit the interests and the prospects of our institution, believing that he is abundantly able to build us up, and make us eminently useful in propagating his truth and glorifying his name."

---

*Calvinistic Charity Society, formed within the bounds of the Northern Associated Presbytery of the State of New-York.*

#### PREAMBLE.

WHILE the different parts of the Christian Church are awaking from their lethargy, and beginning to do something towards making the *crooked things straight, and the rough ways smooth, to prepare the way of the Lord*; We, who are placed in this part of the vineyard, desire to be found not wholly inattentive to a cause so good, and so important. We consider the gospel of Jesus Christ to be the greatest blessing which we enjoy; in



comparison with which our silver and gold are of no value. The dispensation of the gospel is evidently committed to men, whose all-important work it is to study divine truth, and to explain it to their fellow-men : and also in Christ's stead to beseech them to be reconciled to GOD. We are convinced, both by the word and providence of GOD, that the gospel ministry is of the highest consequence to the prosperity of the Church, and to the salvation of men. We are also convinced that the ministry ceases to be a blessing when it falls into the hands of men of corrupt minds ; or into the hands of those who are grossly ignorant of its holy doctrines, and who therefore greatly endanger the souls of men, by not being capable of distinguishing between the precious and the vile ; nor capable of edifying the saints by feeding them with the words of knowledge. Taking a view of the great importance of an able and pious ministry on the one hand, and, on the other, a view of the vacant state of some of our own Churches, and the liabilities of others to become vacant, together with the destitute state of many of the New settlements in this western country, where multitudes of precious souls are like sheep scattered in the wilderness, having no shepherds to gather, protect, and feed them : at the same time, believing that there now are pious and promising youths among us, and that the GOD of Zion will raise up others, who might be very useful in this sacred and all-important work, if they were suitably encouraged ; who for want

of property to defray the expenses of education, either do not come forward at all ; or come forward under great disadvantages and embarrassments : Therefore, to encourage, aid, and assist such characters, to obtain such a degree of education as will, in connexion with the gifts and grace bestowed on them, enable them to teach and explain the holy mysteries of the kingdom of heaven ; become lights in the churches ; and, with the divine blessing, extensively useful in the world, We have formed a Society, which we propose shall be regulated by the following

#### CONSTITUTION.

ARTICLE I. This Society shall be known and called the CALVINISTIC CHARITY SOCIETY, formed within the bounds of the Northern Associated Presbytery of the State of New-York for the purpose of assisting pious and promising characters, to obtain such an education as shall tend to fit them for the gospel ministry.

ART. II. The Society shall be composed of the members of the said Presbytery for the time being, or the same ecclesiastical body under whatever name it may hereafter exist.

ART. III. The funds of this Society shall be raised and supported by donations, contributions, and subscriptions.

ART. IV. The Society shall at their first stated meeting every year choose by ballot a Board of Directors consisting of five ; three of whom shall be ministers of the Presbytery, and the other two, brethren of the churches ; which Board of Di-



rectors shall enter upon their office fourteen days after the first day of the stated meeting at which they are elected, and shall continue until succeeded by another Board duly elected.

ART. V. The Society shall every year at their first stated meeting choose by ballot, from the Ministers and churches composing said Presbytery, a Treasurer who shall receive and account for all the monies of the Society; and an Auditor who shall examine the accounts of the Treasurer. These shall enter upon their office at the same time with the Board of Directors, and shall continue in office until succeeded by others regularly chosen.

ART. VI. The Society may at either of their stated, or occasional meetings in Presbytery, proceed to fill any office that may have become vacant by death or otherwise.

ART. VII. The Directors shall hold at least one stated meeting in each year, at which time they shall elect a President, who may convene them as often as is deemed necessary. A majority of the Board shall constitute a quorum to transact business.

ART. VIII. It shall be the duty of the Board of Directors to examine into the qualifications of those who apply for the aid of the Society; to direct them in their studies, as to the period, place and manner of them; and to draw upon the treasury for such sums of money to defray the expenses of the same, as they shall from time to time judge expedient.

ART. IX. Those persons who are taken under the patronage of the Society, to be assisted by

their funds, shall be such as exhibit to the Board of Directors hopeful evidence that they are truly pious; and also that they possess such natural abilities, as, if improved by education, shall give a hopeful prospect of being useful in the gospel ministry.

ART. X. Monies devoted to the above purposes are to be gratuitously bestowed, or loaned by the Directors, proper security being given, with, or without interest, at their discretion.—If there be a surplus of money in the treasury, the Directors may lend it for short seasons, at lawful interest, to any who will give such security as to make the funds of the Society safe.

ART. XI. The Board of Directors shall have liberty to loan, or give money to assist young men to pursue classical studies preparatory to the study of divinity, as well as to pursue the study of divinity itself.

ART. XII. The Directors and Treasurer shall exhibit an account of their proceedings, receipts, expenditures, and state of the funds, (the Treasurer's accounts being previously audited,) to the Society at each annual meeting.

ART. XIII. No officer or agent of this Society shall receive any pecuniary reward or emolument for any of his services, unless the Society at an annual meeting shall judge it expedient to remunerate some extraordinary services.

ART. XIV. This Constitution, (the name of the Society excepted,) may be altered at any annual meeting by three fourths of the attending members, provided such alteration has been pro-

posed at least one year before-hand.

The above Constitution passed in Presbytery unanimously, at their session at Walton, June 8th, 1814.

(Signed,)

BERIAH HOTCHKIN, *Moderator.*

Test, STEPHEN FENN, *Scribe.*

*The Society being thus formed proceeded to ballot for Officers for*

*the present year, when it appeared that the following persons were chosen.*

Rev. BERIAH HOTCHKIN,

Rev. STEPHEN FENN,

Rev. JOEL T. BENEDICT,

Col. WITTER JOHNSON, Sidney,

Dea. JONAS BALDWIN, Durham,

Dea. BENJ. CHAPMAN, Durham,

*Treasurer.*

Rev. SETH WILLISTON,

*Auditor.*

Directors.

APPENDIX (B.) TO THE REPORT OF THE PRUDENTIAL COMMITTEE TO THE  
AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

(Continued from p. 25.)

[When the missionaries were brought back to Bombay, they heard that they had been considered as prisoners of war, and were charged with having violated a parole. This charge they refute in the first part of the following memorial. The refutation proved to be unnecessary, as the Governor explicitly declared, after reading it, that he had never considered them as prisoners of war, nor as bound by a parole. They were judicious, however, in meeting a charge of so serious a nature, and which they had reason to suppose had received some sanction from persons in authority. It had even been surmised in Bombay, that they were political spies.

The concluding part of the memorial will speak to the understanding, the conscience, and the feelings, of every reader.]

*Copy of a Letter to the Right Honorable, the Governor, dated Bombay Harbor, on Board the Honorable Company's Cruiser Ternate, Dec. 4, 1813.*

*To the Right Honorable Sir Evan Nepean, Baronet, Governor, &c. &c., &c. of Bombay.*

Right Honorable Sir,

It has pleased a wise and holy Providence to return us to this place, and in circumstances on many accounts extremely unpleasant. But we have learnt with peculiar distress, that your Excellency, besides having felt officially obliged to interrupt our voyage, on which we were well advanced towards the Island of Ceylon, has conceived our conduct to have been inconsistent with the duties of our profession, and with the obligations arising from the indulgence and attentions, which we had the honor to receive from your Excellency, during our stay in Bombay.

Did the present case concern ourselves merely, and were the consequences depending on its decision to fall on us alone, we are happy in the belief, that your Excellency is not one of those ungracious rulers, who condemn without allowing the accused to be heard in his own defence. But with how much greater confidence ought we to hope and pray for an indulgent and attentive hearing, while we stand so highly impeached as ministers of Jesus—the living God. If we have departed from the path of Christian simplicity and innocence ;—if we have prostituted the confidence inspired by our sacred office, to the base purpose of deception ;—if, under the cover of zeal for God, we have dared to engage in the infamous designs of political intrigue, we have wounded our Saviour, in the house of his friends ;—we have brought an awful scandal on the Christian name, and done what tends to destroy all confidence in the Missionary character, and to delay that period, which is the object of Christian hope, when the heathen shall be gathered unto Christ.

As these mournful consequences must follow necessarily upon our guilt, we should be uncharitable indeed to believe, that your Excellency, whose standing is so high, not only in the political but in the religious world, and whose decision on the subject is of such great importance, would not, like ourselves, earnestly desire that our characters, if possible, should stand without reproach.

Whether we can say any thing to remove, or even extenuate, our imputed crime and guilt, is not for us to decide. It is the prerogative of Him, who has seen all that we have done, and before whom our conduct is sealed up for judgment and eternity. We do, however, hope, that after having read what we now desire to offer, your Excellency will at least believe we have acted with Christian honesty, integrity, and zeal, though our zeal should still seem to have been inordinate, and our measures indiscreet.

We have understood, that we are charged with having violated the obligations of a parole—obligations so universally held sacred, and which so materially mitigate the calamities of war. We confess, that we are in a great measure ignorant of the laws of nations ; and are sensible, that ever since we have been in the country, we have been exposed to numerous though involuntary errors in those painful transactions relative to Government, which, as ministers of peace, we had little reason to expect. If we have violated the obligations of parole, we have certainly done it through ignorance ; though we did not act without careful consideration.

We have been warned, as your Excellency has seen, by our Reverend and beloved Patrons at home, and we were disposed most entirely ourselves, to be particularly cautious in our conduct, on account of the unhappy war in which our country is engaged. We felt therefore, under peculiar obligations to examine the subject according to our ability ; and it appears to us in the following light.

We were originally ordered to leave the country, long before any intelligence of the war had arrived in India ; and the same orders included unimpeached and well recommended English Missionaries, in

precisely the same terms as ourselves: for both which reasons we could not consider these orders as having any relation to our national character, and much less as making us prisoners of war, or afterwards to be exercised upon us as such.

On our arrival at Bombay, we were informed by R. T. Goodwin, Esq. the chief magistrate of Police, that Government would not allow us to remain in the country, on account of orders which had been received from Bengal. These orders must have left Calcutta before any intelligence of the war had reached that place, having then but just arrived overland at Bombay. Mr. Goodwin's communication to us therefore did not, as we conceive, regard us as prisoners of war; nor did he intimate, that we were to be considered as such. He directed us to procure ourselves a passage to England, and to give him information of our place of residence. We replied, that we had not the means of procuring ourselves a passage to England. We certainly did not suppose, that what passed at this time amounted, either to an express, or an implied parole; that we had laid ourselves under any of the obligations, or that we were to enjoy any of the peculiar privileges, of a parole. Nor did we suppose, that the liberty, with which we left the office, resulted from any thing which had been transacted there; much less from any peculiar confidence reposed in us, as we were then under severe censure.

We had other reasons for supposing we were entirely free from the obligations of a parole. We did indeed think, that no one could consider us to be under such obligations, while we did not enjoy the provision usually made for prisoners of war;—while we were defraying expenses exceeding our means, and while expecting to be sent to a land of strangers, without the prospect of a provision there.

Besides, we have been led frequently to inquire, whether peaceably behaved gentlemen, being found in a civilized state, at the commencement of a war between that state and their own, are usually considered as prisoners of war.—We were uniformly answered "*No.*"—And from the nature of the case, as well as numerous facts, we supposed "*No.*" the only rational answer.

But we certainly had a higher reason for believing that we were not to be considered as prisoners of war. We had declared ourselves—and our declaration had received the confidence of your Excellency, and of the Governor General—to be the Ambassadors of the Prince of Peace, employed in his service, and devoted to that alone. We knew that we were parties in no war, and we believed that we were the friends of all men. We thought we could not be considered as prisoners of war, while adhering to the peaceable maxims of our Divine Lord—the common Redeemer—the God of England and America, before whom both nations, and all nations, are as one.

Shortly after our arrival in Bombay, we presented to your Excellency a statement of our proceedings in Bengal, and of the object of our Mission; accompanied by the official instructions under which we were to act. The liberality and kindness, with which your Excellency was pleased to view these documents, exacted our gratitude, and animated our hearts. Distressing as our circumstances had been, and



conscious as we were of the integrity of our hearts, and the sacredness of our object, we received your Excellency's favor as a signal blessing from Heaven; we indulged the most pleasing hopes; *we thanked God, and took courage.*

The attention your Excellency was pleased to bestow upon our subsequent addresses, we thankfully acknowledge. The indulgent confidence with which you viewed us, and the kind attentions which we continually received, were flattering to our hearts, and increased our desire of doing that, and that only, which should be agreeable to you. But while they attached our hearts, we should have mistaken their intention, had we considered them as shown for our personal merits, and not as the effusions of a pious and liberal mind, and to us as ministers of the Gospel, for our work's sake.

While, however, in all our requests to your Excellency, we solicited what we thought would be for the honor of Christ, we never had occasion to ask for a greater degree of personal liberty, than we at first enjoyed. From the time of our first visit to the Police, we were not aware that any additional liberty was granted, any new restrictions added, any old one removed, any pledge required, or that any act of our own laid us under any restraining obligation, not to be found in the nature of our character as Christians, or our office as ministers of the Gospel. We were not aware of any other difference made in our relation to Government, than that which arose from an orderly and Christian conduct, and from those high and unsolicited attentions, which were never due to us as men, but only to the ministerial character, which we hope was unsullied before we left Bombay.

Your Excellency will allow us to express our honest belief, that the liberty we had, when we left Bombay, was the same that was given us before we had made any communications to you, or had received those kind attentions which we most thankfully acknowledge. We of course felt ourselves under obligation to act, not as American prisoners on parole, but as Missionaries of Jesus, and to regulate ourselves by the inspired directions and holy examples which are to guide the ministers of the cross.

In thus considering ourselves, we felt indeed, as having in general terms the sanction of your Excellency; whom we had understood to say, that we were not prisoners of war, but harmless, inoffensive men, whose weapons of warfare were not carnal but spiritual.

We have observed, that we felt under obligation to regulate ourselves by the inspired directions and holy examples of the Bible. If we know our own hearts, these, and these alone influenced our minds, not with the delusive force of novelty, but with the permanence of a conviction settled by meditation, and unaltered in the midst of delay and trials and the darkest prospects.

Long before we were ordained to the Gospel Ministry, it became with us a solemn inquiry, in what part of the world it was the will of Christ, we should preach his Gospel. In Christian countries we saw thousands of ministers, innumerable Bibles and other religious books, to guide immortal souls to everlasting life.

We looked upon the heathen, and alas ! though so many ages had passed away, three fourths of the inhabitants of the globe had not been told that *Jesus had tasted death for every man*. We saw them following their fathers in successive millions to eternal death. The view was overwhelming—the convictions of our own duty were as clear as noon, and our desire was ardent to bear to the dying heathen, *the glad tidings of great joy—to declare to them Him who had said, look unto me and be ye saved, all the ends of the earth ;* and who, after he had brought from the grave the body crucified for men, said, *Go—teach all nations—He that believeth shall be saved, and he that believeth not shall be damned.*

Affected and convinced as we were, though fastened to our country by the strongest ties ;—though we had aged parents to comfort, and beloved friends to enjoy ;—though urged by affectionate congregations to stay and preach the Gospel to them ;—we were compelled to leave all and come to this land, with the prospect of no temporal advantage, but with the prospect, the certainty, of much temporal loss, and even of suffering too, should our lot be cast under a heathen government, as the experience of all ages warned us to expect. We were determined, as we thought, to deliver our message at the hazard of every personal convenience or suffering, trusting in God who guides the ways of all men, and willing to abide his allotments.

Right Honorable Sir, thus we were devoted to a work of which we are, and ever shall be, infinitely unworthy ;—devoted for reasons which can never lose their force, but whose weight in our own case had been increasing by all the preparations we had made, and by all the information we had acquired. Before we left Bombay we had spent more than a year in different parts of India ;—had conversed with many gentlemen, clergy, and laity, on the subject of Missions ;—had learnt much of the language, manners, and customs of the people ; and had become more deeply impressed with their wretchedness, and the duty of publishing to them the blessings of the Gospel. While we enjoyed these advantages, we trusted we had acquired a valuable degree of preparation for a prudent and useful management of a Christian Mission ; which made it more than ever our duty to preach to the heathen.

We were standing on heathen ground. We were surrounded by immortal beings, polluted by idolatry, dead in sin, and exposed to hell. There was not one messenger to a million, among all the idolaters of India, to preach Jesus to them. There was enough before our eyes to convince us, that the command of Christ to teach all nations had not been thoroughly fulfilled ; and we knew that it had never been revoked. We had for years been preparing ; and we had come to this country for no other purpose than to obey this command. But now we were called upon to relinquish the purpose which had been so long conceived—to abandon the work for which we had been so long preparing—and to depart not only from the particular field which we had entered, but from the heathen altogether.—We were commanded by a government we revered, a

government exalted, as an enlightened and a Christian government, among the nations of the earth—a government under which Christian people have been active beyond a parallel in modern ages, in their efforts for the universal diffusion of Christian knowledge ;—and, what was peculiarly distressing, your Excellency had considered it your official duty to execute upon us orders which would remove us from this *field white already to the harvest*.

Thus situated, what could we? as Ministers of Christ, what ought we to have done? The miseries of the heathen were before us. The command of Christ remained in full force. We had hoped, and prayed, and waited—till almost the day on which the orders for our going were to be executed, our work defeated, and our prospect of preaching to the heathen destroyed. We ask again what could we? We appeal to your own Christian feelings, what ought we to have done? That the Gospel should be preached to these heathen we knew was according to the will of Christ. If by any means we could do this, though we had been forbidden, we thought, (we say it with all possible deference,) that we ought to obey God rather than man.

There did seem to be a way authorized by the Holy Scriptures, which, though doubtful in its issue, furnished, we thought, considerable prospect of success. It was to escape and reach Ceylon, where we had been assured of protection and encouragement. Paul and Barnabas escaped from Thessalonica; and again Paul was let down in a basket by the wall of Damascus, while he knew that the highest civil authority of the city was waiting to apprehend him.

We stand far behind Apostles, those venerable Messengers of the Lord; but though so far behind them, yet, as ministers of the same Lord, we feel bound in duty to plead their example, especially when we consider ourselves, if prevented from doing our work in one city, under a command of our Lord *to flee to another*. This we attempted, but without success; and for this attempt we now stand so highly impeached.

Amidst the distress which unavoidably results from the imputation of guilt, it affords us consolation to reflect, that until we left Bombay, our character, by a fair testimony, both here and at Calcutta, stood unimpeached.

If this single act does really bring guilt upon our souls; if it does justly destroy the confidence previously reposed in our characters; how can we justify Apostles and others, of whom the world was not worthy, who in like manner fled from city to city rather than abandon their work?

Such, Right Honorable Sir, is the statement which we have thought it our duty to submit to your serious consideration. We should be happy indeed, should it remove from our characters the imputation of guilt. Confident as we are of none other than the best intentions, we most earnestly hope, and anxiously desire, it may, and pray that the time may not be distant, when we shall be freed from the painful duty of vindicating ourselves, and when we



shall enter with joy and thanksgiving upon that work, for which we are literally strangers and pilgrims, and have no certain dwelling place. But the matter rests with God. On Him we will endeavor quietly and patiently to wait;—to Him we will look to bear us through our present trials—to publish his own Gospel to the dying Heathen, and to honor his dishonored Son among all nations.

We have the honor to be, Right Honorable Sir,  
With the highest respect, your Excellency's  
Most obedient and most humble servants,  
GORDON HALL.  
SAMUEL NOTT.

## APPENDIX (C.)

[Letters from the Rev. Thomas Thomason of Calcutta, addressed to one of the missionaries at Bombay, the last of which was received Dec. 10, 1813.]

My dear Sir,

Oct. 8, 1813.

I HAVE been favored by your two letters, and to save the post of this evening write in haste to say, that Mr. Udny seems to think that some attempt may be made with Earl Moira to interest him in your favor; but how, or of what nature he has not intimated. I am now going to wait upon him. No time will be lost in doing what can be done; nor, if any thing is to be done effectually, ought a moment to be thrown away. You shall hear as soon as any thing may be concluded.

We are deeply concerned in all your motions, and shall feel most happy and thankful to God, if any thing should arise favorable to all our desires. It will be from *Him*. Vain is the help of man.

Yours affectionately,

THOMAS THOMASON.

My dear Sir,

Oct. 13, 1813.

It has been no easy matter to know how to proceed in your business. At first we determined on an address to Lord Moira, to be signed by Mr. Udny, Dr. Carey, and myself. After preparing the letter we demurred about the expediency of addressing Lord Moira, on so delicate a business, so soon after his entering on the government, especially as we had to plead, not for Missionaries merely, but for *American* Missionaries; and moreover to urge a *revocation of a government order*, even while Lord Minto, the Ex-Governor General, was upon the spot.

On the whole, we thought it best to apply first to Lord Minto; and this morning I have had a long interview with him. I showed him a copy of your last letter, and also of the letter of the Board of Commissioners for Foreign Missions, appointing us to act in In-



dia. This I did in order to explain why we interested ourselves individually in this matter.

His Lordship was very gracious—professed the highest opinion of your intentions—but could not give a decided answer without consulting with his late colleagues in council. For his own part, however, he seemed to think, that Sir Evan Nepean could judge as well as they could; and that the business might be left to him to act as he thought proper.

I told him, that we petitioned only for a relaxation of the order, which bound Sir Evan Nepean to send you away. He said he would inform me, as soon as he had an opportunity of conversing with the council. If they can be persuaded to relax in their views of the subject, the way will be cleared for Lord Moira to act without any indelicacy to his predecessor.

Thus the matter rests. It may be several days before you hear the result. But as there is a hope that it may be favorable, I hope you may obtain *permission to stay until you hear again*.

But we look above Councils and Governors in this matter. We have a gracious Head, who is not unmindful of his church. To Him let us commit the matter in faith and prayer.

Yours affectionately,

THOMAS THOMASON.

My dear Sir,

Nov. 19, 1813.

AFTER much delay I have at length received a favorable intimation from government, which grants all that you requested. Lord Minto was long in giving me his judgment of the case. So I wrote again, enclosing in my letter a copy of a letter from a Mr. Erskine of Bombay to his friend Dr. Hare. A copy was at the same time sent to Lord Moira by Dr. Hare. In that letter Mr. Erskine spoke very candidly and kindly of you both. No answer, however, was sent by Lord Minto to *this second* communication; but he called upon me, and said, that he thought I should find no difficulty in obtaining the permission of this government. Our address to Lord Moira, signed by Mr. Udny, Dr. Carey, and myself, was accordingly sent in without delay.

Yesterday I had an audience of Lord Moira. He spoke very decidedly about your being allowed to stay; and expressed his conviction that you meant to do good, and that no conceivable public injury could arise from your staying. But, he added, your letter will come before Council in a day or two, and will be publicly answered.

Thus the matter stands. In a short time I hope to write again. Meanwhile, Sir Evan Nepean may be assured, that the government here has a friendly disposition towards you. May this arrive in time to prevent any decisive steps for your leaving India, and may you be abundantly blessed in all your plans and labors.

I have the inexpressible satisfaction to observe, that Lord Moira has come out with every laudable desire to do all the good he can, and with the determination to extend the efficient aid of gov-

ernment in forwarding plans of general instruction and improvement. I am now preparing the materials of a very extended plan of operations, which, in the course of a month, I hope to submit to him. You shall hear from me on the subject more at large, if nothing unforeseen prevent me from writing.

My kindest regards to your colleague, and to Dr. Taylor, to whom I am in arrears, and hope to write shortly.

Yours affectionately,  
THOMAS THOMASON.

#### APPENDIX. (D)

*To the Right Honorable Sir Evan Nepean Governor, &c. &c.*

Right Honorable Sir,

WE understand that the final arrangements for our being transported to England are now made. At this decisive moment, we beg to submit to your Excellency the following considerations.

That exercise of civil authority, which, in a manner so conspicuous and determined, is about to prohibit two ministers of Christ from preaching his Gospel in India, can be of no ordinary consequence; especially at the present moment, when the Christian public, in England and America, are waiting with pious solicitude to hear how the religion of the Bible is welcomed and encouraged among the Pagans of this country. Our case has had so full and conspicuous a trial, that its final decision may serve as a specimen, by which the friends of religion may learn what is likely to befall, in India, those evangelical missions, which they are laboring to support by their prayers, and by their substance.

Had the decision been favorable to missions, it would have encouraged the hearts of thousands to increase their exertions for the enlargement of the Redeemer's kingdom; it would have brought thanksgivings to God and blessings to the Heathen. But if the decision must be unfavorable, it will tend to deject the hearts of Christians; it will cast a new cloud of darkness over this heathen land, and discourage many from attempting to rescue the poor Pagans from the doom which awaits idolaters. This momentous decision, Right Honorable Sir, rests with you.

Now we would solemnly appeal to your Excellency's conscience and ask: Does not your Excellency believe, that it is the will of Christ that his Gospel should be preached to these Heathens? Do you not believe, that we have given a creditable testimony, that we are ministers of Christ, and have come to this country to preach his Gospel? and would not prohibiting us from preaching to the Heathen here be a known resistance to his will? If your Excellency finally exerts civil authority to compel us from this heathen land, what can it be but a decided opposition to the spread of the Gospel among those immortal beings, whom God has placed under

your Excellency's government? What can it be but a fresh instance of that persecution against the Church of Christ, and that opposition to the prevalence of true religion, which have so often provoked the indignation of God, and stamped with sin and guilt the history of every age? Can you, Right Honorable Sir, make it appear to be otherwise to your own conscience—to that Christian public who must be judges in this case—but especially can you justify such an exercise of power to your God and final Judge?

Your Excellency has been pleased to say, that it is your duty to send us to England, because you have received positive orders from the Supreme Government to do so. But, Right Honorable Sir,

were it even admitted, that whatever is ordered by a superior authority is right to be done would not our case stand thus? Several months ago, your Excellency received from the Supreme Government positive orders to send us to England; but repeatedly expressed a deep regret that you were obliged to execute such orders upon us. But a few days since we had the happiness to present to your Excellency such communications from Bengal, as were acknowledged to evince such a change in the mind of Lord Minto, as that he was willing we should remain in the country, and that Lord Moira was also favorable to our staying. May not your Excellency therefore presume, that, notwithstanding the previous orders of the Supreme Government, it has since become their pleasure that we should remain in the country?

Besides, those communications further state, that the subject was soon to come before the Council for a formal decision. But delays are so liable to occur in such cases, that at this moment a reasonable time has hardly elapsed for the arrival of an official decision, though we have reason to expect it daily.

Under such circumstances, could your Excellency be judged unfaithful to your trust; should you at least suspend our departure until a further time were allowed for official communications to be received from Bengal? by so doing could you be thought to take upon yourself an unjustifiable responsibility; especially when it is considered what a discussion the spreading of the Gospel in India has undergone in England, and how great is the probability, that something decidedly in its favor will soon be announced in this country?

It is our ardent wish, that your Excellency would compare, most seriously, such an exercise of civil authority upon us with the general spirit and tenor of our Saviour's commands. We most earnest-

\* It is manifest, from the whole history of this business, that this question, and the succeeding one, were meant to apply to the system of measures adopted by the East India Company and the Bengal government, and not to Sir Evan Nepean in his individual capacity; for he appears to have been favorably disposed toward the missionaries.

ly entreat you not to send us away from these Heathens. We intreat you by the high probability, that an official permission from the Supreme Government for us to remain here will shortly be received; and that something more general, and to the same effect, will soon arrive from England. We intreat you by the time and money already expended on our Mission, and by the Christian hopes and prayers attending it, not utterly to defeat its pious object by sending us from the country. We intreat you by the spiritual miseries of the Heathen, who are daily perishing before your eyes, and under your Excellency's government, not to prevent us from preaching Christ to them. We intreat you by the blood of Jesus, which he shed to redeem them:—As Ministers of *Him*, who has all power in Heaven, and on earth, and who with his farewell and ascending voice commanded his Ministers to *go and teach all nations*, we intreat you not to prohibit us from teaching these Heathens. By all the principles of our holy religion, by which you hope to be saved, we intreat you not to hinder us from preaching the same religion to these perishing idolaters. By all the solemnities of the judgment-day, when your Excellency must meet your Heathen subjects before God's tribunal, we intreat you not to hinder us from preaching to them that Gospel, which is able to prepare them as well as you for that awful day.

We intreat your Excellency not to oppose the prayers and efforts of the Church, by sending back those whom the church has sent forth, in the name of the Lord to preach his Gospel among the Heathen; and we earnestly beseech Almighty God to prevent such an act, and now and ever to guide your Excellency in that way, which shall be most pleasing in his sight.

We have the honor to be,  
Right Honorable Sir,  
Your Excellency's  
most obedient and most humble servants,  
GORDON HALL.  
SAMUEL NOTT.

Bombay, Dec. 20, 1813.

(To be Continued.)

*Distress in Germany.*

(Concluded from Vol. VII. p. 297.)

COUNT SCHONFELD, a Saxon nobleman, many years ambassador, both at the court of Versailles before the revolution, and till within a few

years at Vienna, thus writes: "This same Saxony, which three centuries ago released part of the world from the no less galling yoke of religious bondage; that same Saxony is now become the cradle of the political liberty of the continent. But a power so firmly rooted could not be over-



thrown without the most energetic exertions; and, while millions are now raising the shouts of triumph, there are, in Saxony alone, a million of souls, who are reduced to misery too severe to be capable of taking any part in the general joy, and who are now shedding the bitterest tears of abject wretchedness and want."

A letter from the Right Rev. Dr. Salfeld, abbot of Loccum, and first counsellor of the consistory of Hanover, states as follows:

"The inhabitants of the principalities of Lauenburg, Bremen, and Luneburg, have suffered most, and are still suffering dreadfully; but all over our country poverty and distress are visible to such a degree, as no one would believe who is not an eye-witness. All our funds, of whatever description, have been exhausted, and most of our public institutions for the relief of the poor destroyed. The number of those who are still able and willing to succour their suffering fellow-creatures being so very small, how shall we bear the sacrifices required for the public safety; and at the same time, save so many wretched families from perishing with hunger and cold? But we do not despair, while we can indulge the hope that British charity is ready to assist us."

A letter from Mr. Kaufmann, counsellor of the regency of Lauenburg, has the following passage:—

"We have suffered here beyond all belief. Only our lives are saved; and if Providence preserves us from the epidemical diseases which begin to spread around us, as the effects of our wants, anxiety, and grief, we shall be thankful. The two last harvests are entirely lost to us; and many fields could not be cultivated for want of laborers, cattle, and seed. Thousands of horses and waggons, cows, and sheep, have been taken from us; and we have been, for these three months past, exposed to all kinds of exactions, and cruelties. Even now we stand helpless and forsaken. But God will have mercy upon us, and our countrymen will pity and assist us whenever they can reach us. Had we only some money to buy bread and fuel! All our wooden fences are de-

stroyed by the French in their watch-fires. Our situation is such that we fear a famine."

Extract of a letter from the Rev. Mr. Wynecken, superintendant of Ratzeburg.

"I will not hurt your feelings by a minute description of the incredible sufferings of this little country, which has been occupied these three months past by almost the whole of the French and Danish armies; 11,000 of whom were, in one instance, quartered for several days on the small town of Molin, containing no more than 250 houses. Our ruin seems inevitable; every thing around us is destroyed, our fields and gardens laid waste, our houses emptied, 10,000 head of cattle consumed by the enemy, who barbarously shot three of our honest peasants for not willingly surrendering the last of their property. Epidemic diseases begin to complete our misery: but God will help us over the hills, since we have surmounted the rocks, being now free from the enemy."

Extract from a letter of the Rev. N. N. superintendant at Eckhartsberg in Saxony, addressed to the Rev. W. Kuper in London.

"After the battle of Leipsic, the great mass of the retreating, as well as the pursuing armies, passed through our neighbourhood; and my diocese, consisting of thirty-seven parishes, suffered the most dreadful calamities. The fate of the clergy is peculiarly distressing. The doors, shutters, floors, and even the roofs of the houses, were seized, and burnt at the *bivouacs* by the French; who, in their flight, also carried off all utensils, beds, and clothes. Though the Austrians, Prussians, and Russians, deserve high praise for the discipline which was maintained in their armies, yet a great number of marauders scourged the country, and took away what the inhabitants had endeavoured to hide in the woods. Many clergymen were personally compelled to drive their cattle after the French armies, and when permitted to return, were stripped of their coats, boots, or shoes. To most of them not a shirt, coat, boot, or bed

was left. Some, far advanced in years, cannot yet recover from the effects of this cruel treatment. The wives of some of the clergymen of my diocese are now lying on nothing but straw, expecting the birth of infants, for whose covering they have hardly a few rags left, nor have they even the means of keeping a fire in their rooms: indeed most of the houses of the clergy are burnt, and they have been obliged to take shelter in such huts as were too wretched to attract the notice of the French soldiers. The churches afforded no refuge; for even they were plundered, and the pews used as fuel. It is impossible to obtain, in our own country, the means of relief; for the distress is too widely extended, and the inhabitants too much impoverished.—May we then not hope, that from England the hand of charity will be stretched out for the relief of the distressed; and that also the suffering clergy of my diocese will find some alleviation of their misery in the Christian sympathy of our English brethren?"

Extract of a letter from Dohna, near Dresden.

"It is calculated that, on an average, no less than 500,000 soldiers passed through Dohna, at different periods. Four engagements took place near it. At the first, nine farms and five houses were burnt down. The corn was destroyed; partly whilst standing in the fields, partly after it had been housed in the barns. Cattle of every description were forcibly taken away. In some large stables, which contained no less than 40 or 50 horses, oxen, &c. not one is left. Our fields and gardens are laid waste. Some villages have been entirely burnt; others in part. We have been plundered three times: but thank God we have escaped with our lives. Provisions are extravagantly dear. A famine is apprehended."

At a public meeting held at the City of London Tavern, upwards of 30,000L. were subscribed for this benevolent object.

*At a meeting of the Civil Authority and Informing Officers of the Towns of Colebrook, Winchester, Barkhamsted, New Hartford and Canton, and of representatives from the Moral Societies in the Towns of Canton, New Hartford and Barkhamsted, holden at New Hartford in the County of Litchfield on the second Monday of January, 1815.*

ELIPHAZ ALVORD, Esq.

was chosen Chairman.

WM G. WILLIAMS, Esq. Clerk.

*Resolved.* That this meeting, being deeply impressed with a sense of the duty and importance of a due observance of the Sabbath, or Lord's day, as it respects the religious, moral, and political interests of our Country, and of the duty and responsibility, which rest upon us, to execute the Laws of this State for the due observation of said day,—we do, therefore, pledge ourselves, individually and in co-operation with the other Magistrates and Informing Officers, to use our prudent, vigorous, and persevering endeavors to prevent all unnecessary travel and labor on the Sabbath, and other violations of said laws;—and that in the several towns to which we belong, and in the several Offices which we sustain, we will endeavor that the said Laws shall be faithfully and promptly executed.—

*Voted.* That a copy of the preceding resolutions, signed by the Chairman and Clerk, be transmitted to the Editors of the Connecticut Courant, of the Connecticut Mirror, of the Connecticut Evangelical Magazine and of the Panoplist, for publication, and a like copy to the Committee of the Moral Society of Connecticut.

Per order.

ELIPHAZ ALVORD, Chairman.

Attest.

WM. G. WILLIAMS, Clerk.